



THE SHAKING

November 20, 1857, I was shown the people of God, and sae them mightily shaken. Some with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their

internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation and again the same solemn, earnest, anxious look would settle upon them.*

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God and next murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere from the evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them, to scatter the thick darkness.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut

*"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders...let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:7-10.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:1-3.

them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances.

I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.

Said the angel: "List ye!" Soon I heard a voice that sounded like many musical instruments, all in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel: "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances ex-

pressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out, and left by the way.* The careless and in-different, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and were left behind in darkness, but their numbers were immediately made up by others taking hold of the truth and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.**

I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound, some wives had been bound by their husbands, and some children had been bound by their parents. The honest

*"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3:15-17.

**"For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. [Or, "wicked spirits in heavenly places," as in the margin.] Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Ephesians 6:12-18.

who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered: "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Great power was with these chosen ones. Said the angel: "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion was on every side. I saw measures taken against this company, who had the power and light of God. Darkness thickened around them, yet there they stood, approved of God, and trusting in Him. I saw them perplexed. Next I heard them crying unto God earnestly. Through the day and night their cry ceased not.* I heard these words: "Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen round about us! They have appointed us unto death; but Thine arm can bring salvation." These are all the words that I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy, would have gone to their deliverance. But a tall, commanding angel suffered them not. Said he: "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism."

*"And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:7, 8. See also Revelation 14:14, 15.

Soon I heard the voice of God which shook the heavens and the earth.* There was a mighty earthquake. Buildings were shaken down and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All weariness and marks of care were gone; health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. The graves were opened and the saints came forth, clothed with immortality, crying: "Victory over death and the grave!" and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory proceeded from every immortal tongue.

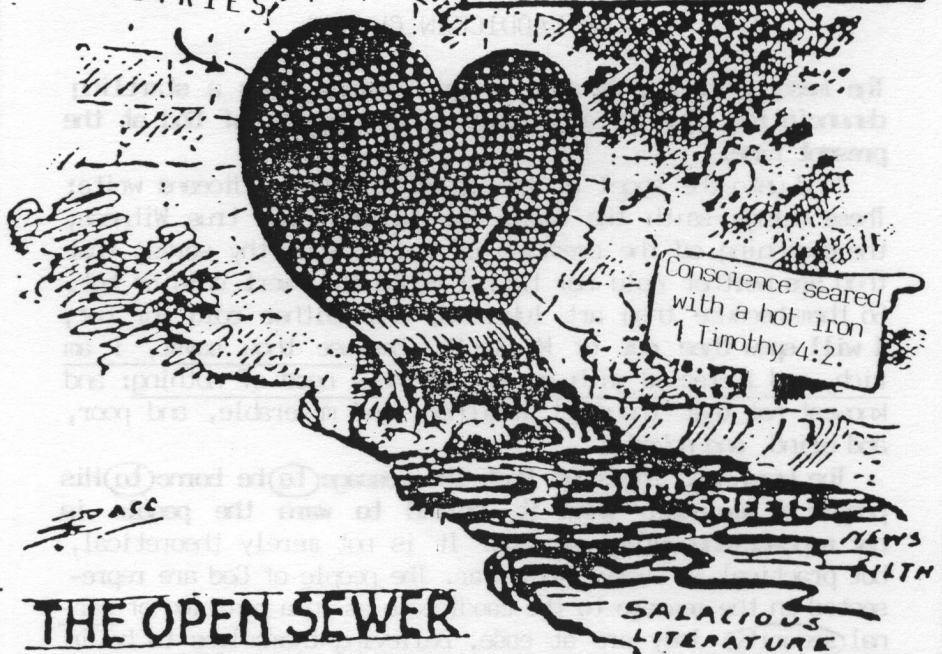
 * "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16. See also Hebrews 12:26; Revelation 16:17.



INDEPENDENT
"OF GOD"
MINISTRIES

*"Out of the heart of men
proceed evil thoughts,
adulteries, fornications,
murders, thefts, covet-
ousness, wickedness,
deceit, lasciviousness,
an evil eye, blasphemy,
pride, foolishness..."*

Mark 7:21,22



"WHEN "BRETHREN" MANIFEST THE SPIRIT OF THE DRAGON to make "WAR" upon those who BELIEVE that God has communicated LIGHT and COMFORT to them through the "TESTIMONIES" it is TIME for the "BRETHREN" and "SISTERS" to assert their "LIBERTY and PERFECT FREEDOM OF CONSCIENCE." 14:245-6. Is PREDICTED-AT THIS TIME: "THE VERY LAST DECEPTION OF SATAN will be to make of NONE-EFFECT the TESTIMONIES of the SPIRIT of God." Where there is NO VISION, the people PERISH!" Prov.29:18...(IN ANDREWS-IN THE "MINISTRY" MAGAZINE- IN THE "SPECTRUM" MAGAZINE!) "THESE WILL BE A HATRED KINDLED against the "TESTIMONIES" which is SATANIC!" SM1:48. SM2:78. AS THEY ARE "SEALED" ON THE WRONG SIDE! "CONTRARY" to the MIND of God-"CONTRARY" to the LIGHT of God. CONTRARY to ANY/ALL HUMAN PLANNING." Ser. B2:48. Ser. A:59. SM1:161. Jer.14:14. Deut.18:10-22. *7*

NUMBER TWENTY-THREE

TESTIMONY FOR THE CHURCH

THE LAODICEAN CHURCH

The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayst, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

The Lord here shows us that the message to be borne to His people by ministers whom He called to warn the people is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of car-nal (security). They are at ease, believing themselves to be in an exalted condition of spiritual attainments. "Because thou sayst, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

What greater (deception) can come upon human minds than
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a confidence that they are right when they are all wrong. The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.

It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. The unsanctified heart is "deceitful above all things, and desperately wicked." I was shown that many are flattering themselves that they are good Christians, who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life. They need a deep and thorough work of self-abasement before God before they will feel their true need of earnest, persevering effort to secure the precious graces of the Spirit.

God leads His people on step by step. The Christian life is a constant battle and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan. As a people we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God. The plain message of rebuke to the Laodiceans is not received. Many cling to their doubts and their darling sins while they are in so great a deception as to talk and feel that they are in need of nothing. They

think the testimony of the Spirit of God in reproof is called for or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment that they may discover their deficiency in spiritual knowledge. They lack almost every qualification necessary to perfect Christian character. They have not a practical knowledge of Bible truth, which leads to lowliness of life and a conformity of their will to the will of Christ. They are not living in obedience to all God's requirements.

It is not enough to merely profess to believe the truth. All the soldiers of the cross of Christ virtually obligate themselves to enter the crusade against the adversary of souls, to condemn wrong and sustain righteousness. But the message of the True Witness reveals the fact that a terrible deception is upon our people, to break their spiritual slumber and arouse them to decided action.

4 : In the last vision I was shown that even this decided mes-
 15, sage of the True Witness had not accomplished the design of
 36 God. The people slumber on in their sins. They continue to
 5 : declare themselves rich and having need of nothing. Many
 32 inquire: Why are all these reproofs given? Why do the Testi-
 monies continually charge us with backsliding and with grievous
 sins? We love the truth; we are prospering; we are in no
need of these testimonies of warning and reproof. But let these
murmurers see their hearts, and compare their lives with the
 practical teachings of the Bible; let them humble their souls
 before God; let the grace of God illiminate the darkness, and
 the scales will fall from their eyes, and they will realize their
 true spiritual poverty and wretchedness. They will feel the
 necessity of buying gold, which is pure faith and love; white
raiment, which is a spotless character made pure in the blood
 of their dear Redeemer; and eyesalve, which is the grace of
 God and which will give clear discernment of spiritual things
 and detest sin. These attainments are more precious than the
gold of Ophir.

I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction. Many have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of the people of God, which gives Satan great power over them in this waiting, watching time. The selfish, the proud, and the lovers of sin are ever assailed with doubts. Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence.

Eternal life is of infinite value and will cost us all that we have. I was shown that we do not place a proper estimate upon eternal things. Everything worth possessing, even in this world, must be secured by effort, and sometimes by most painful sacrifice. And this is merely to obtain a perishable treasure. Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices, to obtain a treasure which is of infinite value, and a life which will measure with that of the Infinite? Can heaven cost us too much?

Faith and love are golden treasures, elements that are greatly wanting among God's people. I have been shown that unbelief in the testimonies of warning, encouragement, and reproof is shutting away the light from God's people. Unbelief is closing their eyes so that they are ignorant of their true condition. The True Witness thus describes their blindness. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Faith in the soon coming of Christ is waning. "My Lord delayeth His coming" is not only said in the heart, but expressed in words and most decidedly in works. Stupidity in this watching time is sealing the senses of God's people as to

The signs of the times. The terrible iniquity which abounds calls for the greatest diligence and for the living testimony, to keep sin out of the church. Faith has been decreasing to a fearful degree, and it is only by exercise that it can increase.

In the rise of the third angel's message those who engaged in the work if God had something to venture; they had sacrifices to make. They started this work in poverty and suffered the greatest deprivations and reproach. They met determined opposition, which drove them to God in their necessity and kept their faith alive. Our present plan of systemic benevolence amply sustains our ministers, and there is no want and no call for the exercise of faith as to support. Those who start out now to preach the truth have nothing to venture. They have no risks to run, no special sacrifices to make. The system of truth is made ready to their hand, and publications are provided for them, vindicating the truths they advance.

Some young men start out with no real sense of the exalted character of the work. They have no privations, hardships, or severe conflicts to meet, which would call for the exercise of faith. They do not cultivate practical self-denial and cherish a spirit of sacrifice. Some are becoming proud and lifted up, and have no real burden of the work upon them. The True Witness speaks to these ministers: "Be zealous therefore, and repent." Some of them are so lifted up in pride that they are really a hindrance and a curse to the precious cause of God. They do not exert a saving influence upon others. These men need to be thoroughly converted to God themselves and sanctified by the truths they present to others.

POINTED TESTIMONIES IN THE CHURCH

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Very many feel impatient and jealous because they are frequently disturbed with warnings and reproofs which keep their sin before them. Says the True Witness: "I know thy works." The motives, the purposes, the unbelief, the suspicions and jealousies may be hid from men, but not from Christ.

The True Witness comes as a counselor: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Those who are reproved by the Spirit of God should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin. Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God.

Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans. The testimony of the True Witness is not a smooth message. The Lord does not say to them, You are about right, you have borne chastisement and reproof that you never deserved; you have been unnecessarily discouraged by severity; you are not guilty of the wrongs and sins for which you have been reproved.

The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything. It is not enough for ministers to present theoretical subjects; they should also present those subjects which are practical. They need to study the practical lessons that Christ gave His disciples and make a close application of the same to their own souls and to the people. Because Christ bears this rebuking testimony, shall we suppose that He is destitute of

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LOVE

tender love to His people? Oh, no! He who died to redeem man from death, loves with a divine love, and those whom He loves He rebukes. :As many as I love, I rebuke and chasten." But many will not receive the message that Heaven in mercy sends them. They cannot endure to be told of their neglect of duty and of their wrongs their selfishness, their pride and love of the world.

I was shown that God has laid upon my husband and me a special work, to bear a plain testimony to His people, and to cry aloud and spare not, to show the people their transgressions and the house of Israel their sins. But there is a class who will not receive the message of reproof, and they raise their hands to shield those whom God would reprove and correct. These are ever found sympathizing with those whom God would make to feel their true poverty.

The word of the Lord, spoken through His servants, is received by many with questionings and fears. And many will defer their obedience to the warning and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that God is pleased to give. He requires of His people faith that rests upon the weight of evidence, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God.

Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected may never be repeated.

Many are tempted in regard to our work and are calling it in question. Some, in their tempted condition, charge the difficulties and perplexities of the people of God to the testimonies of reproof that we have given them. They think the trouble is with the ones who bear the message of warning, who

point out the sins of the people and correct their errors. Many are deceived by the adversary of souls. They think that the labors of Brother and Sister White would be acceptable if they were not continually condemning wrong and reproofing sin. I was shown that God has laid this work upon us, and when we are hindered from meeting with His people and from bearing our testimony and counteracting and surmisings and jealousies of the un consecrated, then Satan presses in his temptations very strongly. Those who have been ever on the questioning, doubting side feel at liberty to suggest their doubts and to insinuate their unbelief. Some have sanctimonious and apparently conscientious and very pious doubts, which they cautiously drop, but which have tenfold more power to strengthen those who are wrong, and to lessen our influence and weaken the confidence of God's people in our work, than if they came out more frankly. These poor souls, I saw, were deceived by Satan. They flatter themselves that they are all right, that they are in favor with God and are rich in spiritual discernment, when they are poor, blind, and wretched. They are doing the work of Satan, but think they have a zeal for God.

Some will not receive the testimony that God has given us to bear, flattering themselves that we may be deceived and that they may be right. They think that the people of God are not in need of plain dealing and of reproof, but that God is with them. These tempted ones, whose souls have ever been at war with the faithful reproofing of sin, would cry: Speak unto us smooth things. What disposition will these make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God's servants. It must arouse His people from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action and lead to self-abasement and confession of sins. The True Witness says: "I know thy works, that thou art neither cold nor hot." And again, "As many as I love, I rebuke

and chasten: be zealous therefore, and repent." Then comes the promises: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

The people of God must see their wrongs and arouse to zealous repentance and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reprov'd, sin must be called sin, and iniquity must be met promptly and decidedly, and put away from us as a people.

FIGHTING THE SPIRIT OF GOD

Those who have a spirit of opposition to the work that for twenty-six years we have been pressed by the Spirit of God to do, and who would break down our testimony, I saw are not fighting against us, but against God, who has laid upon us the burden of a work that He has not given to others. Those who question and quibble, and think it a virtue to doubt, and who would discourage; those who have been the means of making our work hard and of weakening our faith, hope, and courage have been the ones to surmise evil, to insinuate suspicious charges, and to watch with jealousy for occasion against us. They take it for granted that because we have human weaknesses it is a positive evidence that we are wrong and that they are right. If they can find a semblance of anything that they can use to injure us they do it with a spirit of triumph and are ready to denounce our work of reprov'g wrong and condemning sin as a harsh, dictatorial spirit.

But while we do not accept their version of our case as the reason for our afflictions, while we maintain that God has appointed us to a more trying work than He has others, we

acknowledge with humility of soul and with repentance that our faith and courage have been severely tried and that we have sometimes failed to trust wholly in Him who has appointed us our work. When we gather courage again, after sore disappointment and trials, we deeply regret that we ever distrusted God, gave way to human weaknesses, and permitted discouragement to cloud our faith and lessen our confidence in God. I have been shown that God's ancient servants suffered disappointments and discouragements as well as we poor mortals. **We were in good company; nevertheless this did not excuse us.**

As my husband has stood by my side to sustain me in my work and has borne a plain testimony in unison with the work of the Spirit of God, many have felt that it was he personally who was injuring them, when it was the Lord who laid upon him the burdens and who was, through His servant, reproving them and seeking to bring them where they would repent of their wrongs and have the favor of God.

Those whom God has chosen for an important work have ever been received with distrust and suspicion. Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. They thought him unnecessarily severe. They even thought that he must have lost his senses because he denounced them, the favored people of God, as sinners and their crimes as so aggravated that the judgments of God would awaken against them. Satan and his host have ever been arrayed against those who bear the message of warning and who reprove sins. The (unconsecrated) will also be united with the adversary of souls to make the work of God's faithful servants as hard as possible.

If my husband has been pressed beyond measure and has become discouraged and desponding, if we have at times seen nothing desirable in life that we should choose it, this is nothing strange or new. Elijah, one of God's great and mighty prophets, as he fled for his life from the rage of the infuriated Jezebel, a fugitive, weary and travel-worn, desired to die rather

SM 1:73

LOST SENSES

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than to live. His bitter disappointment in regard to Israel's faithfulness had crushed his spirits, and he felt that he could no longer put confidence in man. In the day to Job's affliction the darkness, he utters these words: "Let the day perish wherein I was born."

Those who are not accustomed to feel to the very depths, who have not stood under burdens as a cart beneath sheaves, and who have never had their interest identified so closely with the cause and work of God that it seems to be a part of their very being and dearer to them than life, cannot appreciate the feelings of my husband any more than Israel could appreciate the feelings of Elijah. We deeply regret being disheartened, whatever the circumstances may have been.

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AHAB'S CASE A WARNING

Under the perverted rule of Ahab, Israel departed from God and corrupted their ways before Him. "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria, And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

Ahab was weak in mortal power. He did not have a high sense of sacred things; he was selfish and unprincipled. His union by marriage with a woman of decided character and positive temperament, who was devoted to idolatry, made them both special agents of Satan to lead the people of God into idolatry and terrible apostasy. The determined spirit of Jezebel molded the character of Ahab. His selfish nature was incapable of appreciating the mercies of God to His people and his obligation to God as the guardian and leader of Israel. The fear of God was daily growing less in Israel. The blasphemous

tokens of their blind idolatry were to be seen among the Israel of God. There were none who dared to expose their lives by openly standing forth in opposition to the prevailing blasphemous idolatry. The altars of Baal, and the priests of Baal who sacrificed to the sun, moon, and stars, were conspicuous everywhere. They had consecrated temples and groves wherein the work of men's hands was placed to be worshipped. The benefits which God gave to this people called forth from them no gratitude to the Giver. All the bounties of heaven,—the running brooks, the streams of living waters, the gentle dew, the showers of rain which refreshed the earth and caused their fields to bring forth abundantly,—these they ascribed to the favor of their gods.

Elijah's faithful soul was grieved. His indignation was aroused, and he was jealous for the glory of God. He saw that Israel was plunged into fearful apostasy. And when he called to mind the great things that God had wrought for them, he was overwhelmed with grief and amazement. But all this was forgotten by the majority of the people. He went before the Lord, and, with his soul wrung with anguish, pleaded for Him to save His people if it must be by judgments. He pleaded with God to withhold from His ungrateful people dew and rain, the treasures of heaven, that apostate Israel might look in vain to their gods, their idols of gold, wood, and stone, the sun, moon, and stars, to water and enrich the earth, and cause it to bring forth plentifully. The Lord told Elijah that He had heard his prayer and would withhold dew and rain from His people until they should turn unto Him with repentance.

ACHAN'S SIN AND PUNISHMENT

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God had specially guarded His people against mingling with the idolatrous nations around them, lest their hearts should be deceived by the attractive groves and shrines, temples and altars, which were arranged in the most expensive, alluring manner to pervert the senses so that God would be supplanted in the minds of the people.

The city of Jericho was devoted to the most extravagant idolatry. The inhabitants were very wealthy, but all the riches that God had given them they counted as the gift of their gods. They had gold and silver in abundance; but like the people before the Flood, they were corrupt and blasphemous, and insulted and provoked the God of heaven by their wicked works. God's judgments were awakened against Jericho. It was a stronghold. But the Captain of the Lord's host Himself came from heaven to lead the armies of heaven in an attack upon the city. Angels of God laid hold of the massive walls and brought them to the ground. God had said that the city of Jericho should be accursed and that all should perish except Rahab and her household. These should be saved because of the favor that Rahab showed the messengers of the Lord. The word of the Lord to the people was: "And ye, in anywise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall be set up the gates of it."

God was very particular in regard to Jericho, lest the people should be charmed with the things that the inhabitants had worshipped and their hearts be diverted from God. He guarded His people by most positive commands; yet notwithstanding the solemn injunction from God by the mouth of Joshua, Achan ventured to transgress. His covetousness led him to take of the treasures that God had forbidden him to touch because the curse of God was upon them. And because of this man's sin the Israel of God were as weak as water before their enemies.

Joshua and the elders of Israel were in great affliction. They lay before the ark of God in most abject humility because the Lord was wroth with His people. They prayed and wept before God. The Lord spoke to Joshua: "Get thee up; where-

fore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My (covenant) which I commanded them: for they have even taken of the (accursed) thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye (destroy) the (accursed) from among you."

(DUTY) (TO) (REPROVE) (SIN)

I have been shown that God here illustrates how He regards sin among those who profess to be His commandment-keeping people. Those whom He has specially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, (will) be subjects of His wrath. He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for (those sins). In His dealings with His people in the past the Lord shows the necessity of (purifying) the church from (wrongs). One sinner may diffuse darkness that will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in the great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away.

The prejudice which has arisen against (us) because (we) have reproved the (wrongs) that God has shown (me) existed, and the cry that has been raised of harshness and severity, are unjust. God bids (us) speak, and (we) will not be silent. If (wrongs) are

apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amicable and lovely in disposition simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.

The spirit of hatred which has existed with some because the wrongs among God's people have been reproved has brought blindness and a fearful deception upon their own souls, making it impossible for them to discriminate between right and wrong. They have put out their own spiritual eyesight. They may witness wrongs, but they do not feel as did Joshua and humble themselves because the danger of souls is felt by them.

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sin which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Who are standing in the counsel of God at his time? Is it those who virtually excuse wrongs among the professed people of God, and who murmur in their hearts, if not openly, against those who would reprove sin? It is those who take their stand against them, and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's seal of approval. They will fall in the general destruction of the wicked, represented by the work of the (five) men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of (truth), wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and that cry for (all) the abominations that be done" in the church. Their love of purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.

But the general slaughter of (all) those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the (city) and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary."

In the case of (Achan's) sin God said to Joshua: "Neither will I be with you any more, except ye (destroy) the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong, but those sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua: "Thou canst not stand before thine enemies, until ye take away the (accursed) thing from among you." He pronounced

the punishment which would follow the transgression of His covenant.

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, then by their families, and next individually; and Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur and to say that the guiltless was made to suffer, Joshua used policy. He knew Achan was the transgressor and that he had concealed his sin and provoked God against His people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice might be vindicated before Israel. "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me.

"And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the Valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stones them with stones."

The Lord told Joshua that Achan had not only taken the things which He had positively charged them not to take, lest

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they be accursed, but he had stolen and had also dissembled. The Lord said that Jericho and all its spoils should be consumed, except the gold and silver, which were to be reserved for the treasury of the Lord. The victory of taking Jericho was not obtained through warfare or the exposure of the people. The Captain of the Lord's host had led the armies of heaven. The battle was the Lord's; it was He who fought the battle. The children of Israel did not strike a blow. The victory and glory of the Lord's, and the spoils were His. He directed all to be consumed except the gold and silver, which He reserved for His treasury. Achan understood well the reserve made and that the treasures of gold and silver which he coveted were the Lord's. He stole from God's treasury for his own benefit.

COVETOUSNESS AMONG GOD'S PEOPLE

I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has entrusted to them and which should come into His treasury. They rob God in tithes and in offerings. They dissemble and withhold from Him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church because of their covetousness, their dissembling, and their robbing God in tithes and in offerings.

I saw that many souls will sink in darkness because of their covetousness. The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins. God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins. But to deal with minds is the nicest work in which men ever engaged. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They are not inclined to see the necessity of mingling love and tender com-



His People

passion with faithful reproofs. Some are ever needlessly severe, and do feel the necessity of the injunction of the apostle: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire."

There are many who do not have the discretion of Joshua and who have no special duty to search out wrongs and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them; let them not stand in the way of those who have this duty to do. Some make it a point to question and doubt and find fault because others do the work that God has not laid upon them. These stand directly in the way to hinder those upon whom God has laid the burden of reproofing and correcting prevailing sins in order that His frown may be turned away from His people. Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a wicked, fault-finding spirit. God is not to be trifled with and His warnings disregarded with impunity by a perverse people.

I was shown that the manner of Achan's confession was similar to the confessions that some among us have made and will make. They hide their wrongs and refuse to make a voluntary confession until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt. Yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God and putting away their wrongs. God's displeasure is upon His people, and He will not manifest His power in the midst of them while sins exist among them and are fostered by those in responsible positions.

Those who work in the fear of God to rid the church of hindrances and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin and may prosper

in purity, and that the name of God may be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah thus describes the true state of this class and the terrible judgments that will come upon them.

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil." The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of (all) them that dwell in the land."

CONFESSIONS MADE TOO LATE

When a crisis finally comes, as it surely will, and God speaks in behalf of His people, those who have sinned, those who have been a cloud of darkness and who have stood directly in the way of God's working for His people, may become alarmed at the length they have gone in mur-muring and in bringing discouragement upon the cause; and, like Achan, becoming terrified, they may acknowledge that they have sinned. But their confessions are too late and are not of the right kind to benefit themselves, although they may relieve the cause of God. Such do not make their confessions because of a conviction of their true state and a sense of how displeasing their course has been to God. God may give this class another

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test, another proving, and let them show that they are no better prepared to stand free from all rebellion and sin than before their confessions were made. They are inclined to be ever on the side of wrong. And when the call is made for those who will be on the Lord's side to make a decided move to vindicate the right, they will manifest their true position. Those who have been nearly all their lives controlled by a spirit as foreign to the Spirit of God as was Achan's will be very passive when the time comes for decided action on the part of all. They will not claim to be on either side. The power of Satan has so long held them that they seem blinded and have no inclination to stand in defense of right. If they do not take a determined course on the wrong side, it is not because they have a clear sense of the right, but because they dare not.

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God will not be trifled with. It is time of conflict that the true colors should be flung to the breeze. It is then that the standard-bearers need to be firm and let their true position be known. It is then that the skill of every true soldier for the right is tested. Shirkers can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God. And those who encourage the sinner, saying, It is well with thee, God will curse

275 → Confessions of sin made at the right time to relieve the people of God will be accepted of Him. But there are those among us who will make confessions, as did Achan too late to save themselves. God may prove them and give them another trial, for the sake of evidencing to His people that they will not endure one test, one proving of God. They are not in harmony with right. They despise the straight testimony that reaches the heart, and would rejoice to see everyone silenced who gives reproof.

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